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RAGLAND CASTLE MONMOUTHSHIRE.



RUINS OF RAGLAND CASTLE.

Time-hallowed pile! no more, no more,
Thou hear'st the hostile cannon roar;
No more bold chiefs thy drawbridge pace
To battle, tournament, or chase;
No more the valiant man thy towers;
No more the lovely grace thy bower,
Nor bright eye smile o'er the guitar,
Nor the trump stirs bold hearts to war

The falling meteor o'er thee shoots;
The dull owl in thy chamber hoots;
Now doth the creeping ivy twine
Where once bloomed rose and eglantine;
And there, where once in rich array,
Met lords, and knights, and ladies gay,
The bat is clinging to those walls,
And the fox nests in those halls.

THERE are very few structures in Great Britain of higher interest, in a topographical and historical point of view, than Ragland Castle, once one of the most magnificent edifices in the kingdom. As a castellated ruin it is now without an equal, and its name is immortalized by its association with some of the most stirring passages of our national history.

A castle is supposed to have been erected here by Sir William ap Thomas and his son, William, Earl of Pembroke, in the reign of Henry the Fifth, traces of the architectural style of that period being observable in the present fabric*.

* According to Dugdale, the great family of Clare, in the thirteenth century, "was seised of the Castel of Rhaglan;" Richard Strongbow, the last male of this powerful line, having given, in the reign of Henry the Second, the Castle and Manor of Ragland to Walter Bleet whose daughter married Sir James Berkeley.

Collins, however, informs us, in the pedigree of Herbert, that Sir John Morley, Knt., Lord of Ragland, resided here in the reign of Richard the Second, consequently between the years 1377 and 1399. His daughter and heiress afterwards married into the family of Herbert, from whom it came to the noble family of Somerset, in whose possession it still remains. Other accounts state, that it came to the Somersets by the marriage of Sir Charles Somerset to Elizabeth, the grand-daughter of the Earl of Pembroke, and heiress to his son, William, Earl of Huntingdon. Sir Charles (who was Lord Chamberlain to Henry the Seventh.) was created Earl of Worcester in 1514, and died in 1526. Various alterations and additions, by successive proprietors, especially the Earls of Worcester, between the eras of Henry the Fifth and Charles the First, are attested by the fashion of the arches, doors, and ornamental parts of this "beautiful and castle-like seat," as it is termed by Camden, corresponding with the progressive styles of the intermediate ages. The last addition to the fortress, the citadel, and outworks, was probably made by the gallant Marquis of Worcester, in the reign of Charles the First.

Let us first glance at one or two of the most striking events in the changeful history of Ragland. In the reign of Edward the Fourth, the Earl of Richmond, afterwards Henry the Seventh, is said to have been detained a prisoner at this castle by Lord Herbert, in obedience to the orders of that monarch. Here, also, did the unfortunate Charles the First "find an asylum in his wanderings," after the fatal battle of Naseby, in 1645. He was received and entertained during the several visits which he made to Ragland at this period, in the most princely and sumptuous style.

In 1642 Henry, first Marquis of Worcester, raised for the service of the distressed monarch, an army of 1500 foot and 500 horse, which he placed under the command of his son, the Earl of Glamorgan, and maintained at his own expence. Indeed, the devoted loyalty and indomitable spirit displayed by this great and truly excellent man in support of the royal cause, is deserving of the highest praise; and it would be difficult to find "a character in which Christian fortitude was more strikingly exemplified, or from which a more useful lesson may be learned of humility and resignation." The amount of losses sustained in consequence by himself and family, have been estimated at £900,000! After the surrender of Ragland, the woods and forests belonging to the marquis were destroyed, and his estates confiscated, amounting to £20,000 per annum. Upon the retreat of the king from Monmouthshire in September, 1646, the venerable marquis, then in his eighty-fourth year, recalled the remains of his army from the Principality, where, in different parts, they had maintained an unequal contest with the forces of the Parliament, and shut himself up in Ragland Castle, with a garrison of 800 men*, which he obstinately and heroically defended against an army under the command of Sir Thomas Fairfax, during a protracted siege of ten weeks; this fortress having the glorious distinction of being the first that was fortified, and the very last in England that held out for royalty. The capitulation of the castle took place on the 19th of August, 1646, on terms honourable both to the besiegers and the besieged, when the gallant marquis marched out at the head of his garrison with all the honours of war. There is a window still shown, at which it is said a girl in the fortress made a signal to introduce the besiegers.

The aged marquis afterwards went to London, where, contrary to the express stipulation made with Sir Thomas Fairfax, he was committed to the custody of the Black Rod. He died under confinement, during the month of December (1646) following, in the eighty-fifth year of his age, and was buried at Windsor. That this amiable and distinguished nobleman fell a victim to the cruel usage and treacherous conduct he experienced at the hands of the Parliament, there cannot be a doubt. His son, Edward, second marquis of Worcester, celebrated as the author of "A Century of Scantlings and Inventions," from which the idea of the steam-engine is supposed to have been taken, died in 1667, and his remains lie deposited in a vault on the north side the chancel of Ragland church. The family estates were recovered at the Restoration, without, however, any compensation being made for the enormous losses sustained on behalf of the royal cause.

The castle was afterwards dismantled, and the massive citadel blown up by order of Cromwell. In addition to the injuries it received on that occasion, and during the siege, it subsequently underwent very considerable dilapidations, by the numerous tenants being allowed to take the stone for building-purposes, and even the steward constructed several new farm-houses of the materials. To such an extent was this system of destruction carried, that no less than twenty-three stone stair-cases were removed, and there can be little doubt, that if the grandfather of the present noble owner of this magnificent ruin had not laudably interposed, by ordering that not a single stone more should be removed, scarcely a vestige of the edifice would have remained at the present time.

The castle stands on a gentle eminence, called *Tyn y Ciros*, or the Cherry Hill, about a quarter of a mile from the village and church of Ragland, which are pleasantly situated in a fertile and well-cultivated country, between Monmouth and Abergavenny, on the high road to Carmarthen and Milford. At a distance, the castle is almost hidden by the umbrageous foliage of the surrounding trees, and it is not until near at hand, that the visitor becomes aware of its great extent and beauty. The effect is much increased by the elaborate finish of the masonry, which is almost uninjured by time. It has been well remarked, indeed, that Ragland †, perhaps the most interesting and beautiful of

* Besides his own family and friends, the officers alone were no less than four colonels, eighty-two captains, sixteen lieutenants, six cornets, four ensigns, four quarter-masters and fifty-two esquires and gentlemen.

† Ragland is supposed to have derived its name from the Welch word *Rhaglaw*, the governor, whence the corruption to *Rhaglan*, and afterwards *Ragland*. The provincial language, as in the adjoining county of Glamorgan, is the *Gwentian*, one of the three dialects of Wales, in which many of the Welsh odes were composed, and which was considered next in purity to that of the *Gwynned*.

all the castellated remains at present existing in England, combines "much of the strength, solidity, and martial aspect of a fortress, with the taste and elegance of a private residence." A small avenue leads to the only remaining outer gate, originally called the "White Gate," where the general view of the castle is truly magnificent; from thence the visitor is conducted across the terrace, which is covered with closely-shorn turf to the principal entrance, a splendid Gothic portal with a lofty-pointed arch, unquestionably the finest part of the whole edifice, and flanked with two massive hexagonal towers, partially covered with a luxuriant drapery of ivy, which has been so judiciously trained as to add much to the picturesque effect, by exhibiting many architectural ornaments of great beauty. A third tower, formerly called the "Closet Tower," appears to the right, which considerably heightens the grandeur and imposing aspect of the whole. This tower formerly contained the library, comprising a large and valuable collection of books, but which most unfortunately were entirely destroyed. The summits of these towers are elegantly machicolated, after the Moorish fashion, for the purpose of pouring down molten lead on assailants. The gateway was formerly defended by strong doors and two portcullises, the grooves for which still remain. The grand entrance leads into the "Pitched-stone Court," an oblong square, formerly paved, as the name denotes, but now covered with turf. Some of the principal apartments of the castle and the culinary offices surrounded it. In this court was a deep draw-well, the water of which came from a spring about two miles off, but it is now filled up. A high curtain-wall on the east side, connected the "Closet" and the "Kitchen" towers, strengthened by a tower in the centre; it is in this part that the breach was made which occasioned the surrender of the castle; it is now nearly levelled to the ground. The Kitchen tower, of great strength and solidity, (the walls being nine or ten feet in thickness,) is remarkable for two very large fire-places, but the kitchen itself is apparently small for so large an establishment, being only twenty feet square; there are also the remains of ovens. Beneath is an arched apartment of a similar size, called the "Wet Larder." A communication from the kitchen led to the buttery-hatch, and from thence to the banqueting-room, &c.

The beautiful bay-window of the stately hall, or banqueting-room, looks into the court at the south-western extremity, and from its simplicity of style and exquisite symmetry is greatly admired. Its form is a half hexagon, sixteen feet high, and the same in width; the transoms and tracery are well executed, and from the cupola above, the ivy hanging down in graceful negligence, adds greatly to its elegance and general effect. It appears to have been erected in the time of Elizabeth. A Gothic porch leads from the paved court into the grand hall, sixty-six feet long and twenty-eight feet broad, which, even in ruin, bears melancholy evidence of its former splendour. It is said to have had a curious geometrical roof of Irish oak, with a dome above for the admission of light. At the eastern extremity are sculptured in stone the arms of the first Marquis of Worcester, surrounded by the legend of the Order of the Garter, with the motto of the family beneath, *Mutare vel timere sperno*—"I scorn to change or fear." The fireplace presents a striking vestige of baronial hospitality; it is ten feet wide and eight in height, with a chimney of peculiar structure, the flues for the smoke diverging up the chimney-jambs, caused by a window a little above, apparently in the chimney. At the opposite end of the hall there is an aperture, which formerly led to a Minstrel's Gallery, where the Cambrian Bards were accustomed to pour forth their dulect strains. The walls of the hall have, within these few years, been cruelly defaced by a daubing, to imitate wainscot, on the occasion of a grand entertainment given by the gentry to Lord G. Somerset, one of the members for the county. It was also used by the neighbouring villagers as a fives-court not a great many years ago. Such are the mutations of time!

A door on the west side of the hall leads into the chapel, now dilapidated, which stood on the east side of the "Large Court" or "Fountain's Court," so called from the statue of a horse surrounded by a marble fountain constantly running with pure water, which formerly stood in the centre. The site of the chapel may be traced by some of the groins rising from grotesque heads that supported the roof; several steps remain of a stone staircase which is supposed to have led to the pulpit. At the upper end are two ancient whole-length figures in stone, several yards above the ground. The Fountain Court is 100 feet long by 60

broad, and is remarkable for the curious fret-work of its walls and windows: the buildings which surround it, were converted into barracks during the siege. On the south, north, and east, were apartments originally occupied by the family and superior members of the household. The Picture Gallery, also on the north side, was a noble apartment, 126 feet long by 13 wide; the windows of this room still remain, and viewed from the outside of the castle, the architectural elegance of their proportions are strikingly observable.

Most of the apartments of the castle were of grand dimensions; the frame-work of the windows, in many parts, and the elaborately carved mouldings, friezes and other decorations, are in as good preservation as when first erected, and serve to give some idea of the whole when in its pristine grandeur. The immense expense and labour requisite in erecting this extensive pile* is sufficiently evident from the large vaults and subterraneous apartments formed under the Hall and Courts; no less than "above thirty vaults of all sorts of rooms and cellars" being ascertained a few years ago to be still remaining.

On the west side of the Fountain Court, a fine Gothic gateway with a flight of steps leads to the summit of the walls, and to a small semi-octagonal tower, from the top of which, in a clear day, there is an extensive and lovely prospect of the adjacent country. The mountain scenery of Monmouthshire, is nowhere seen to greater advantage than from this point, as it includes all the principal hills presented in their most picturesque forms. The magnificent range of the *Black Mountains*, the wild and singular *Skirrid*, with the lofty *Sugar Loaf* towering behind, and the majestic *Blorenge* on the left, forming the entrance, as it were, to the beautiful vale of Crickhowell, with the vast and shadowy outline of the Brecknock Mountains looming in the back-ground, present, especially when viewed near sunset, a landscape surpassed by few in this island. The ruin itself is seen to great effect from this tower, which is invested with a deep interest in consequence of its having been the favourite resort of Charles the First, during his visits to Ragland at some of the most harrowing periods of his eventful life.

A lofty gateway with a bridge that crosses the moat on the south-west angle of the Fountain Court, leads to the tilting yard and terrace, 260 feet long and 77 in breadth. This is also said to have been a favourite resort of Charles the First, and the site of an elm tree of immense size, 26 feet in girth, with the bark nearly four inches thick, which formerly stood at the end of the terrace, tradition points out as the scene of many a conference between the monarch and his venerable entertainer. This magnificent tree fell a prey to the fury of a violent gale which occurred on Dec. 5th, 1822. A rustic gate at the lower end of the bowling-green leads to a walk extending from north to south along the west front of the castle. The outer walls of this part are apparently little injured by time, and seem as though they would endure for ages yet to come.

Perhaps the most majestic portion of this noble ruin yet remains to be described. The massive Citadel or Keep, originally called *Twr Melyn y Gwent**,—or "Yellow Tower of Gwent"; is a detached building to the south of the castle, and was of an hexangular form, each side 33 feet in breadth; with walls well built of hewn stone 10 feet in thickness. It was defended by semi-circular bastion towers at the angles rising from the *terre pleine* on which the keep stands; and connected by a curtain-wall having a parapet and loop holes. It was originally five stories high, but the rooms have all been destroyed,—indeed scarcely half of the structure now remains. A geometrical stone staircase leads to the top of the keep, consisting of ninety broad and massive steps. In 1646, during the siege, the battlements, being weak, were soon demolished, but the tower itself received little injury, though it sustained the shock of sixty shot of 18 or 20lbs. weight, per day. It is surrounded by a moat 30 feet broad, which is still partially filled with water, and was formerly connected with the castle by a drawbridge. The late Rev. Mr. Jones of Pistill, formerly minister of Ragland, in a curious manuscript account of the castle in its ancient state, says, "That the original communication between the citadel and the castle was by means of a sumptuous bridge, encompassed about with an out-wall, with six arched turrets, with battlements all of square

* The whole space within the walls comprises 4 acres, 2 rods, and 1 perch, and including the citadel is nearly a third of a mile in circumference.

† Monmouthshire was anciently called *Gwent*.

stone." If this account be correct, either we may infer that the keep is of earlier origin than generally supposed, or that the drawbridge was subsequently erected on the site of the "arched bridge". A quiet and secluded sunken terrace walk, twelve feet below the level of the bowling-green terrace, extends around the outward boundary of the citadel moat; in the wall are fifteen niches, said by tradition to have formerly contained statues of the Roman emperors. At the base of one of the fallen bastions, there is a postern, in good preservation, leading to the edge of the moat.

The portion of the castle facing the south, between the tower on the left of the grand entrance and the citadel, is now greatly dilapidated, having suffered severely during the siege from the fire of a battery on an eminence to the south-south-east. Here most of the principal apartments stood, and which, from being comparatively more fragile and elegant in their construction, were less able to withstand the battering of the enemy's artillery.

Time, the "adornor of the ruin," has contributed greatly to the picturesque and truly beautiful appearance which this grand edifice presents in so many different points of view; nor has the hand of man been backward in heightening the general effect, by clothing some portions of the fabric with "clambering ivy"—judiciously pruned, when too luxuriant—intermixed with roses, jasmine, and other sweet-smelling parasitical plants.

Ragland, previous to its fall, was surrounded by numerous pleasure-grounds, orchards, and fish-ponds; and contiguous to the castle were two large parks, the upper containing 428, and the lower 540 acres, "thickly planted with fine maiden oaks and large-beech trees, and richly stocked with all kinds of deer." There was also a red deer park at Llantilio Cressenny, about three miles off. The timber in the three parks was cut down by order of the Parliament after the surrender of the castle and estates. About four miles to the south-west, a large stone house called Keventilla, the head-quarters of Sir Thomas Fairfax during the siege, is worthy of notice.

Dallaway, speaking of Ragland, truly observes, "In surveying this proud monument of feudal splendour and magnificence, the very genius of Chivalry seems to present himself amidst the venerable remains, with a sternness and majesty of air and feature, which shows what he once has been, and a mixture of disdain for the degenerate posterity that robbed him of his honours. Amidst such a scene, the manly exercises of knighthood recur to the imagination in their full pomp and solemnity; while every patriot feeling beats at the remembrance of the generous virtues which were nursed in those schools of fortitude, honour, courtesy, and wit, the mansions of our ancient nobility."

LOVE is the shadow of the morning, which decreases as the day advances. FRIENDSHIP is the shadow of the evening, which strengthens with the setting sun of life.—LA FONTAINE.

SORROW breaks seasons, and reposing hours,
Makes the night morning, and the noon-tide night.

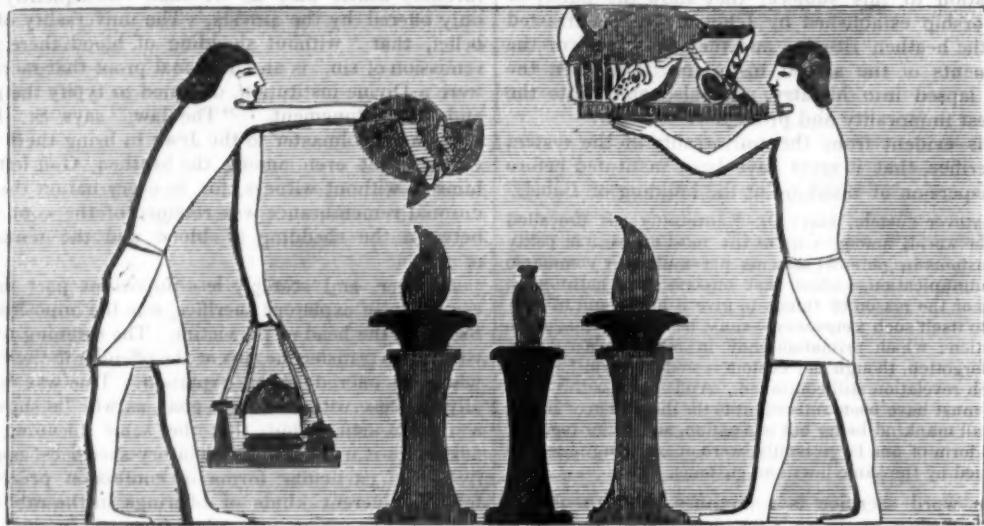
SHAKESPEARE.

It is not sufficiently observed by all the admirers of flowers, that the agreeable perfume of plants, in full bloom, when diffused through close apartments, becomes decidedly deleterious, by producing headache, giddiness, and other affections of the brain. But it is in confinement alone that such effects become evident. In the garden, when mingled with a wholesome and exhilarating atmosphere, amidst objects that awaken the most delightful sensations of our nature, these sweets are a part of our gratifications, and health is promoted as a consequence of enjoyment so pure.

Who has not felt the excitement of Spring? of nature, in that delightful season, rising from lethargy into beauty and vivacity; and spreading the sweets of the thorn and the violet, auxiliary to our gratifications? Amidst the beauties of the flower-garden, these pleasures are condensed and refined; and the fragrance there, hovering on the wings of the breeze, cannot be imagined less wholesome than pleasant.

Whatever increases our gratifications, so peculiarly unmixed with the bad passions of human nature, must surely tend to the improvement of mankind; and to the excitement of grateful feelings towards that beneficent Creator who has so bountifully supplied these luxuries, which none are denied.—MAUND'S *Botanic Garden*.

ILLUSTRATIONS OF THE BIBLE FROM THE MONUMENTS OF ANTIQUITY. NO. XVIII.



PROFUSE OFFERINGS OF THE EGYPTIANS.

SACRIFICES.

THE two most remarkable peculiarities in the Hebrew religion, as constituted by Moses under the Divine direction, were the institution of the Sabbath and the system of sacrifices. Though the distinction of time by weeks was well known over all the Oriental world, we find the observance of one day as a day of rest confined to the descendants of Abraham; but it seems probable that this duty had been neglected during their captivity in Egypt, for in the fourth commandment, Moses, in order to enforce a religious observance of the sacred day, states expressly the time and occasion of the Sabbath institution, declaring that it had been hallowed from the very first week of Creation. It was not necessary to give any such explanation respecting the institution of sacrifices, for the Israelites in Egypt saw them offered every day with the profusion which always characterized that land of superstition, and they were, consequently, more in danger of showing them too much veneration rather than of letting them sink into oblivion. In the engraving at the head of this paper, we see that the Egyptians offered a greater variety of articles to their deities than any ancient nation, and we, therefore, conclude, that the Levitical precepts were designed rather to limit the sacrifices of the Israelites, than to make large claims on their homage to their Heavenly King.

Sacrifices formed a part of every ancient system of religion; the most barbarous tribes and the most civilized nations presented offerings at the altars of their gods, both as an act of homage and as a means of propitiating favour. It is manifest that this universality must have arisen from some dictate of reason, some demand of nature, some principle of interest, or from the injunction of an Omnipotent Being. It is assuredly an absurdity to maintain that Reason could have suggested an institution which Reason is unable to defend; all the philosophers of antiquity denounce the system of sacrifice as irrational, and the priests of Greece and Rome always rested their defence of it on tradition, the invariable practice and the authority of their ancestors. Nature may have pointed out the use of animals for food, but Nature could not have pointed out the destruction of food as a proceeding likely to serve any beneficial purpose; and finally, interest, on the notion that the Deity, like a man in power, might be won by presents, com-

pletely fails to account for the institution, because it leaves unexplained, how it happened that all men chose this particular means of propitiating the divinity. We must therefore conclude that sacrifices were of Divine appointment, and this is clearly intimated in the account of the sacrifices of Abel, Noah, and Abraham, given in the book of Genesis. Eusebius appears to have explained the nature and origin of sacrifices so very clearly, that we think it better to translate the passage from that venerable historian, rather than to give the same sentiments in our own words.

Whilst men had no victim that was more excellent, more precious, and more worthy of God, animals were made the price and ransom of their souls. And their submitting these animals in their own room, bore, indeed, some affinity to their suffering themselves; in which sense all the ancient worshippers and friends of God made use of them. The Holy Spirit had taught them that there should one day come a VICTIM, more venerable, more holy, and more worthy of God. He had likewise instructed them how to point him out to the world by types and shadows. And thus they became prophets, and were not ignorant of their having been chosen out to represent to mankind the things which God resolved to accomplish.

Though the rite of sacrifice was not an invention of man but an ordinance of God, yet in passing among the nations of the earth it became deformed with many idolatrous practices and many abominable pollutions.

The severe vengeance denounced in the Old Testament against idolatry, was provoked not only by giving the honour due to God, to stocks and stones, but also by the practice of horrible and licentious rites, by the sacrifice of children to Moloch, and by unbridled debauchery in the worship of the Syrian goddess Ashtaroth. The very minute and specific directions in the Levitical law respecting sacrifices, were designed as fences and guards against the corruptions which prevailed in the surrounding nations. The perverted ingenuity of man's depraved nature would have introduced some one or other of the obscene rites practised in every heathen nation, and calculated to gratify irregular passions, if the whole institution of sacrifice had not been given to the Jews perfect in all its parts, and with every one of its details ratified and established by the Divine decree. The historical verity of the Old Testament

is doubly illustrated by the monuments of antiquity, in relation to this subject; they show the purity of the worship established by Jehovah when contrasted with the heathen rituals; and they fully confirm the statements of the sacred historians, that when the Jews lapsed into idolatry, they also sunk into the grossest immorality and profligacy.

It is evident from the universality of the system of sacrifice, that it must have been instituted before the dispersion of mankind at the building of Babel.

Whatever custom, (says Dr. Kennicott,) has prevailed over the world, among nations the most opposite in polity and customs in general; nations not united by commerce or communication,—when that custom has nothing in nature or the reason of things to give it birth, and to establish to itself such a currency,—must be derived from some revelation: which revelation may in certain places have been forgotten, though the custom introduced and founded on such revelation still continued. And further, this revelation must have been antecedent to the dispersion of Babel, when all mankind being but one nation, and living together in the form of one large family, were of one language and governed by the same laws and customs.

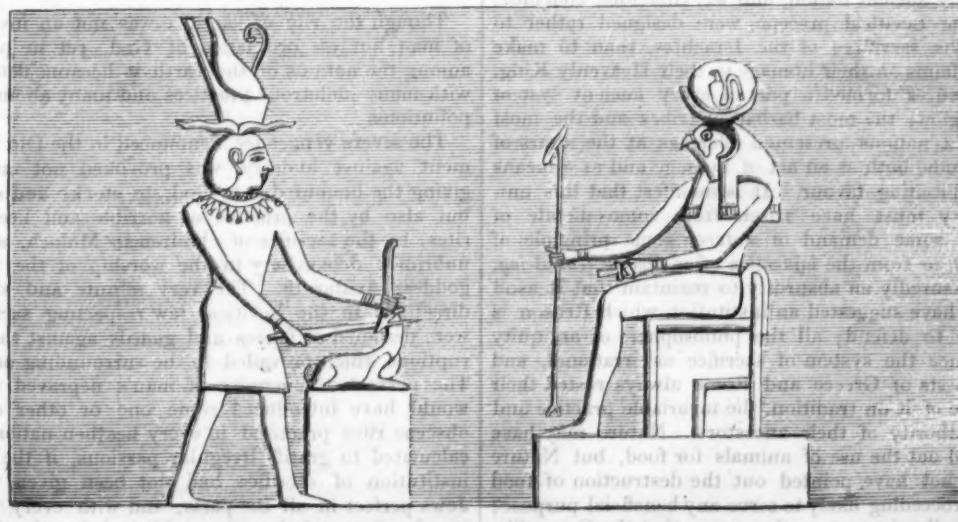
The word sacrifice is sometimes used to signify every offering made to God, but it differs from a mere oblation in this very important respect, that in a sacrifice there is a real destruction of the whole or part of the thing offered, while in the mere oblation or gift no such change takes place. The sacrifices, properly so called, were wholly or in part consumed by fire; those offered by the patriarchs before the Deluge were *holocausts*, or offerings totally burned on the altars, for the permission to use animal food was not given until Noah had left the ark. Sacrifices were either *expiatory*, that is, offered to obtain God's forgiveness of past sins; *impetratory*, that is, designed to procure some future favour; or *eucharistical*, that is expressing gratitude for benefits already received. They are also divided into *bloody sacrifices*, or offerings of some animal; and *unbloody sacrifices*, consisting of the fruits of the earth.

All expiatory sacrifices were bloody, and the act of shedding the blood was one to which particular importance was attached. In the following engraving, we see that the throat of the animal is severed by the sacrificial knife, and the blood permitted to stream over the altar. From the time of Cain to the promulgation of the Mosaic law, animal sacrifices were alone used in the worship of Jehovah, but there is no doubt that the Egyptians offered unbloody obla-

tions, such as corn, fruits, and wine, together with incense, which was, as we shall subsequently see, only offered by the priests. The universality of the belief, that "without shedding of blood there is no remission of sin," is an additional proof that sacrifices were a Divine institution, designed to typify the great and final atonement. "The law," says St. Paul, "was a schoolmaster to the Jews to bring them unto Christ," but even among the heathen, God left not himself without witness, for in every nation the traditional remembrance was retained of the connexion between the shedding of blood and the remission of sin.

Another, and scarcely less-important part in the ceremony of expiatory sacrifice, was the imposition of hands on the head of the victim. The meaning of this rite was to transfer the sins of the offender to the victim which he offered as an expiation. This was especially the case with the scape-goat, as will be shown in a future article, but that the same meaning was affixed to it in all other expiatory sacrifices, appears from the particular forms of confession prescribed for the different kinds of offerings in the rabbinical writers. The form prescribed for an individual presenting his own sacrifice, seems particularly significant:—"O God, I have sinned, I have done perversely, I have trespassed before thee. Lo! now I repent and am truly sorry for my misdeeds, *Let then this victim be my expiation.*"

It is certain that the practice of imprecating on the heads of the victim the evils which the sacrificer wished to avert from himself, was usual among the heathen. The Egyptians used to offer a white bull without blemish, as an expiatory sacrifice to Apis. After the animal was killed at the altar, its head was cut off and cast into the Nile, with the following execration:—"May all the evils impending over the heads of those who perform this sacrifice, or over the Egyptians in general, be averted on the head of this victim." Herodotus adds, that this ceremony produced such an impression on the Egyptians, that they would not eat the head of any animal; and this is confirmed by the representations of Egyptian kitchens and slaughter-houses on the monuments, in which we see that the heads of the animals were cut off immediately after their being slain. This observance of placing hands upon the head of the victim, symbolically transferring to it the sin of the person by whom the sacrifice was offered, elucidates the im-



ANIMAL SACRIFICE.

port of such phrases as, "his blood be upon his own head," &c. Thus the spies who entered Jericho declared to Rahab,—

Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. (Josh. ii. 19.)

Thus, also, David declares to the young man who had slain Saul,—

Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed. (2 Sam. i. 16.)

An allusion is also made to this custom in Psalm vii.

His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

But it is still more emphatically put forward in the punishment prescribed for the blasphemer;

The son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp. And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan;) And they put him in ward, that the mind of the Lord might be shewed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. (Leviticus xxiv. 10—16.)

The celebrated Jewish writer Maimonides, observes on this passage, that the blasphemer was expressly marked out for punishment by those who laid their hands upon his head, and said, "Thy blood be upon thine own head," as if to say, "the punishment of this sin fall upon thyself, and not on us and the rest of the people."

That the design of expiatory offerings was to present the victim as a vicarious substitute to bear the punishment incurred by the sin of the person who offered the sacrifice, is so very obvious, that it is difficult to imagine how any person could have mustered courage enough to deny it. But as some persons, calling themselves Unitarians, have ventured to assert that the modern Jews never regard sacrifices as expiations for a sin, it is necessary to quote a few of the rabbinical authorities in which the doctrine is stated as strongly as it can be expressed by language. Nachmanides on Leviticus i., says, "It was right that the offerer's own blood should be shed, and his body burnt, but that the Creator in his mercy, hath accepted this victim from him as a vicarious substitute, and an atonement, that *its blood should be poured out instead of his blood, and its life stand in place of his life.*"

On the same passage Rabbi Bechai uses the very same language, and Rabbi Isaac ben Arama, adds, "The offender when he beholds this victim on account of *his sin, slain, skinned, and cut in pieces, and burned with fire upon the altar, should reflect, that thus he must have been treated had not God in his clemency accepted this expiation for his life.*"

To these testimonies we may add the ritual observed in the sacrifice of a cock, which is still occasionally practised in Jewish families. The head of the house advances into the midst of his assembled friends

and relatives, to whom he declares that he has found an expiation for his sins, lifting up the cock in both his hands. He then rubs the head of the cock against his own, saying, "May this cock be a vicarious substitute for me, may he come into my place and be an expiation for me; let this cock die, and let a fortunate life be to me and all Israel. Amen!" He then strangles the cock, cuts its throat, dashes it against the ground, and consumes it in the fire, intimating that the cock endures instead of the Jews, four different kinds of death. The inside of the bird is carefully taken out and thrown on the roof of the house for the crows, and other birds of prey, to take away, because it is supposed that sins adhere to the intestines, and, consequently, that they are carried away by the ravenous birds. The reason for sacrificing a cock is, that the word *gebher*, which in Hebrew signifies a man, in the Chaldaic dialect means a domestic fowl; and the Talmudic declaration is, "If a man (*gebher*) shall have sinned, a man" (*gebher*), or by taking advantage of the dialect, a cock "shall bear the punishment." We think this a singular illustration of the perverted ingenuity displayed by the Jews, in hiding from themselves the plain and direct testimony of their own sacred books to the coming and character of the Messiah.

THERE was a great master among the Jews, who bid his scholars consider and tell him what was the best way wherein a man should always keep: One came and said, that there was nothing better than a *good eye*, which is, in their language, liberal and contented disposition. Another said a *good companion* is the best thing in the world. A third said, a *good neighbour* was the best thing he could desire; and a fourth preferred a man that could foresee things to come; that is, a *wise person*. But, at last, came in one Eleazar, and he said, a *good heart* was better than them all. True, said the master, thou hast comprehended in two words all that the rest have said. For he that hath a good heart, will be both contented, and a good companion, and a good neighbour, and easily see what is fit to be done by him. Let every man then seriously labour to find in himself a sincerity and uprightness of heart at all times, and that will save him abundance of other labour.—BISHOP PATRICK.

THE sensitive mind discovers poetry everywhere. As it is touched with whatever is affecting in the chances of life, so does it taste whatever is picturesque in the objects of nature. All that is majestic and lovely here, is to it a source of delight, and helps it to form a more just conception of Him who is the author of so much beauty. It is thus that in the images of earth may be recognized the tokens of eternity,—in the canopy of heaven, and the expanse of the ocean,—in the setting glories of the sun, and the melting colours of the rainbow,—visions and emblems of a brighter world.—MRS. JOHN SANFORD.

EVEN in a moral point of view, I think the analogies derived from the transformation of insects admit of some beautiful applications, which have not been neglected by pious entomologists. The three states—of the caterpillar, larva, and butterfly—have since the time of the Greek poets, been applied to typify the human being—its terrestrial form, apparent death, and ultimate celestial destination; and it seems more extraordinary that a sordid and earwring worm should become a beautiful and active fly—that an inhabitant of the dark and fetid dunghill should in an instant entirely change its form, rise into the blue air, and enjoy the sunbeams,—than that a being, whose pursuits here have been after an undying name, and whose purest happiness has been derived from the acquisition of intellectual power and finite knowledge, should rise hereafter into a state of being where immortality is no longer a name, and ascend to the source of Unbounded Power and Infinite Wisdom.—DAVY'S *Salmonia*.

ELECTRICITY.

No. II. CONDUCTORS AND NON-CONDUCTORS.

THOSE substances in which electricity is easily excited by friction, are called *electrics*; of which glass and sealing-wax are familiar examples. Those substances which by similar treatment do not exhibit electrical phenomena, are termed *non-electrics*. To this latter class all the metals belong. But the distinctions here referred to, are arbitrary rather than exact. It is quite true that metals, as well as some other substances, do not admit of electrical excitation by the same means as are employed for its development in glass or wax; but this depends not so much on the capabilities of the respective bodies acted upon, as on the conditions observed by the operator.

For instance: if we hold in one hand a cylindrical piece of brass, no matter whether it be hollow or solid, and with the other hand rub it briskly either with silk or woollen, and then bring it near to a feather suspended, as in the experiments already described*, we shall find that the feather will not be in any way affected. Instead of holding the metal in the hand, if it be attached to a handle, say a rod of glass about nine inches long, or a large stick of sealing wax, and then rubbed as before directed, taking especial care not to touch the metal with any part of the body of the operator, or with any surrounding substance,—if it be now brought near the feather, that body will be alternately attracted and repelled, precisely in the same manner as when acted upon by excited glass or wax.

Hence we may perceive that the terms *electric* and *non-electric* have reference to the modes of operating with certain bodies, and not to the constitution of those bodies. It must not be concealed that the substances included under the first of these terms, appear to be more easily excited, whilst the electricity induced in them is more under control than in those of the other class. But this difference is due, in a great measure, to the relative conducting properties of the respective substances. Thus, if electricity be excited on glass, and the latter placed in such a situation that it may not be influenced by surrounding objects, it may be made to retain a great portion of its electricity for several hours, and even days. Not so, however, with metallic substances. Whenever they are employed as parts of electrical apparatus, if intended to retain the electricity communicated to them, for ever so short a period, they must be cut off from contact with the earth by an arrangement which is termed *insulation*. This leads us to observe that the class of bodies to which is given the name of electrics is also denominated *non-conductors*, whilst non-electrics are called *conductors*. Substances occupying a place intermediate between those just mentioned, are described as *imperfect conductors*.

A moment's reference to what takes place during the performance of some of the most simple electrical experiments will show us that a very broad line separates conductors from non-conductors. For example: when, as we have just seen, a piece of metal is held by, and in actual contact with, the hand of the operator, it is impossible to produce in it electrical phenomena; not because it is incapable of excitation, but because it conducts, or permits the electricity to pass freely along its surface; which, entering the body of the operator, escapes by that course to the earth. Here is an instance of a *conductor*.

With a glass tube, or a stick of red sealing-wax, it is otherwise. These may be held in the hand, and when excited by friction, the electricity seems to

linger on them, if we may employ such a term; that only which is in the immediate vicinity of the hand being conveyed away until several minutes have elapsed. This is what is meant by a *non-conductor*.

Now let us suppose one of the most perfect non-conductors, which has been excited in the usual way, and in a room where the air is warm and dry, to be taken, whilst in that state, out of doors, or into a room where the air is damp; its electricity will be dissipated much more rapidly than in the room where it was first called into action. This furnishes an example of an *imperfect conductor*; for so long as air remains dry it is a non-conductor, although a less perfect one than glass, or resins; but, charged with moisture it becomes a conductor, but in a degree inferior to metals.

The conducting and non-conducting properties of bodies depend in some cases upon their *state*, not on their elementary constitution; for whilst in a solid form some are non-conductors, they become conductors when liquefied. But this law is limited in its operation. As respects by far the greatest number of substances which have been examined, with a reference to their electrical relations, it is found that a few general principles seem to prevail to a certain extent, beyond which our only safe guide in each case is the deductions founded on actual experiment. We here mention a few instances in proof that change of temperature, or slight difference in the colour or composition of bodies, is sufficient to produce the most opposite and apparently anomalous results.

Green bottle-glass, when heated to the highest degree possible, still continues a non-conductor; but flint-glass, when so heated, becomes in a slight degree a conductor. Raw or unbleached silk is a more perfect non-conductor than that which has been bleached; whilst the latter is superior to dyed silk, some kinds of which become imperfect conductors, partly owing perhaps to a change of structure, but chiefly on account of the colouring ingredients with which it is imbued rendering it more susceptible of moisture. In almost all cases those substances which in a solid state are non-conductors of electricity, acquire conducting properties when fused or liquefied; but in proportion that they conduct electricity, they lose almost entirely their power of conducting *heat*. It has hence been inferred that these phenomena are mutually dependent on, or at any rate that they are very intimately connected with, each other.

The transition from non-conducting to conducting properties, as exhibited by certain substances which soften gradually by heat before they become quite liquid, is a most satisfactory, as it is also an exceedingly beautiful illustration, that the *states* of bodies, in some cases, determine their peculiar habits; whilst in others the changes thus effected have no perceptible influence. Water, in the state of ice, and at a certain temperature, (-13°) is a non-conductor. At a temperature above that just mentioned, ice is an imperfect conductor, and nearly in the same degree as water in a liquid and vaporous form. Certain combinations of metals with other substances, which in in a solid state are non-conductors, continue so when heated, even after they have become so soft as to flow as readily as treacle; but the moment they become quite liquid, they conduct electricity very perfectly. Sulphur, sugar, camphor, and resin, furnish examples of substances which are non-conductors equally in a liquid as in a solid state.

The mere forms, or rather the relative sizes, of bodies, will also alter their habits with respect to electricity. Glass and sulphur in a solid state are non-conductors; but when pounded, so as to be in the form of powder, they are conductors.

* See Saturday Magazine, Vol. XIII., p. 112.

The rate at which electricity moves through substances which are good conductors is so extremely rapid, that it is difficult, and perhaps impossible, to estimate it with any degree of accuracy. Various contrivances by means of wires have been adopted, in the hope of obtaining information on this subject, and of determining the rate at which this subtle element travels. But whatever has been the length of the wires, the electricity has appeared to pass through them instantaneously. In one instance a circuit was formed, four miles in length, two of which consisted of wires, supported, at a convenient height from the ground, on sticks of baked wood, and the remaining two miles, the electricity was made to traverse the ground itself, which at the time was unusually dry. But notwithstanding this apparent impediment, the whole four miles were traversed so rapidly that it was impossible to note any interval between the beginning and the ending of the discharge. In another case an apparatus was constructed, consisting of a continuous wire, *eight miles* in length, through which a charge of electricity passed with such inconceivable velocity that its ingress and egress appeared to be perfectly simultaneous. In conducting experiments with the apparatus just mentioned, more than ordinary care seems to have been observed; the senses of sight, feeling, and hearing, in many different individuals having been appealed to, separately, as well as in conjunction.

By more recent researches, and an arrangement totally different from either of those above referred to, it is said that the velocity with which electricity traverses a copper wire has been ascertained to be greater than that with which light proceeds from the sun to the earth. The motion of the latter is estimated at about 197,000 miles in a second; but electricity, it is affirmed, moves at the prodigious rate of 288,000 miles in a second.

Here let us observe that it is not the identical particle (or accumulation of particles) of electricity, which traverses a conductor from one extremity to the other. We have before mentioned that electricity pervades, or rather enters into the constitution of matter, in all its diversity of forms; and hence we can understand that a sudden impulse is communicated to the electricity already present in a conducting substance, which impulse is transmitted from particle to particle throughout its whole length, but with such amazing rapidity that to our senses it appears the work only of an instant—a portion of time too minute for the exercise of any distinct act of thought or volition.

The following table contains the names of some of the substances with which we are most familiar, belonging to each of the classes of whose properties we have been treating; and they are arranged, as nearly as possible, in the order in which they possess conducting or non-conducting qualities.

CONDUCTORS.

Metals
Charcoal
Lumbago (Black-lead)
Strong acids
Acid and saline solutions.

IMPERFECT CONDUCTORS.

Water, and Ice above -13° Fahrenheit
Green vegetable substances
Living animals
Flame, smoke, and vapours
Damp air.

NON-CONDUCTORS.

Shell-lac
Amber
Glass
Sulphur
Resins
Diamond, and other transparent gems.
Silk
Wool, furs, hair, feathers
Dry paper, parchment, and leather
Dry air, and gases
Baked wood
Dry vegetables.
Ice below -13° Fahrenheit.

LET US GO TO THE WOODS.

LET us go to the woods—'tis a bright sunny day :
They are mowing the grass, and at work with the hay.
Come over the meadow and scent the fresh air,
For the pure mountain breezes are everywhere.
We'll follow this winding path up to the hills,
And spring with a lightsome foot over the rills.
Up—up—it grows sweeter the higher we get,
With the flowers of the season that linger here yet :
Nay—pause not to gaze at the landscape now ;
It is finer when seen from the high hill's brow.
We will gather all curious flowers as we go ;
The sweet and the scentless, and those that bend low ;
The pale and the gaudy, the tiny, the tall,
From the vine, from the shrub, we will gather them all.
Now here's the *Clematis*, all graceful and fair ;
You may set it like pearls in the folds of your hair.
And if for your bosom you'd have a bouquet,
Here's the *Meadow-pink* sweet, and the *Touch-me-not* gay.
Here's the full-blown *Asalea*, perfuming the air,
Here's the *Cardinal-flower*, that a princess might wear.
And the wild-mountain *Phlox*, pink and purple and blue,
And *Star-flowers*, both of white and of golden hue.
And here's a bright blossom, a gay one indeed,
Our mountain-maids name it the *Butterfly-weed*.
So gorgeous its colours, one scarcely can tell,
If the flower or the insect in beauty excel.
Here's the low dwarf *Acacia*, that droops as it grows,
And its leaves, as you gather them, tremble and close.
And near us, I know by her breath on the gale,
Is the tall yellow *Primrose*, so pretty and pale.
Here's the *Pigeon-pea*, fit for a fairy's bower,
And the purple *Thrift*, straightest and primmest of flowers.
Here is *Prietel*, no prettier shrub have we met ;
And the *Midsummer-daisy* is hiding here yet.
But stay—We are now on the high hill's brow !
How bright lie the fields in the sun-light below !
Do you see those white chimneys that peep o'er the grove ?
'Tis your own little cottage, the home that you love ;
Let us go by the fields where the *Chinquapins* are,
And through the long lane where the *Chestnuts* hang fair,
They are scarcely yet ripe, but their tender green
Looks lovely the dark clustering foliage between :
And we'll stop at the nest that we found in the wood,
And see if the *Black-bird* hath flown with her brood :
And we'll list to the *Mocking-bird*, wondering therat,
Till he pauses, as if to ask, ' Who can do that ?'
We will listen and gaze, for the lowliest thing,
Some lesson of worth to the mind can bring.
If we read Nature's book with a serious eye,
Not a leaf but some precious thought on it doth lie :
And 'tis good to go forth among scenes like these,
Amid music and sunshine, and flowers and trees,
If 'twere only to waken the deep love that springs
At the sight of all lovely and innocent things.—?

THE murmuring of waters, the tinkling rill, the whispering winds, the sound of the forest in the blast, the rush of the cascade, the roaring of the ocean, and the voice of the thunder, are scarcely more than the effects of simple sounds. The harmony of the groves, as it is termed, is often also little else. Even the little musical sounds of other animals produce similar effects; as the union of sounds, so unrelated and so unmusical as the lowing of cattle, the bleating of sheep, the cawing of rooks, the cooing of pigeons, and even the woodman's axe or the smith's hammer, with the sheep-bell, the cuckoo, the evening song of the thrush, and the distant bells of the village, often produce a rural concert, which few can feel without emotion, though even a refined musician might be extremely troubled to point out either harmonies or melodies. These are the rural sounds which the poet has celebrated. That their effects have been sought in associations, is true; or that they imply pleasing associations, enhancing their charm, no one will question: but there is no musician who cannot distinguish the primary beauty, as it is he who will feel the effects in the most lively manner.—MACCULLOCH.

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Who pants for glory finds but short repose,
A breath revives him, and a breath o'erthrows.—POPE